THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, MARCH 8, 1823. NO. 8.

ON CHRISTIAN SOCIETY BY *R. WRIGHT.*

Though christain societies have sometimes been seats of tyranny, in which the rights of conscience have been outraged, and the liberty of the gospel violated—and sometimes a scene of anarchy, where nothing was to be distinguished but envy, strife, contention, wrath and bitterness—and sometimes schools of bigotry and enthusiasm, where the kindly feelings have been suppressed, and the calm exercise of reason laid aside, to make room for pharisaical stiffness, and fanatical effervescence; no argument is to be drawn from hence against the importance and utility of christian societies, founded upon liberal, virtuous, and truly christian principles. Many evils have existed in civil society, liberty itself has sometimes degenerated into licentiousness, and even civilization and improvement have been accompanied with vices and crimes; but no reasonable man will draw arguments from hence against the social state, the value of liberty, or the importance of civilization and improvement; yet to do this would be as just as to make the evils which have existed among associated christians an argument against union with a christian society. The evils which have existed in churches have arisen chiefly from ignorance of christian liberty, and a destitution of the spirit of Christ; they are capable of being remedied, and it is the duty of those who understand the freedom of the gospel, and possess the temper of Christ in some degree, to unite with churches that they may promote their cure. It is to be hoped that in the present enlightened age christians are rapidly increasing in wisdom and liberality—that christian societies will expel bigotry and fanatacism from among them, and substitute rational views, manly piety, and a benevolent spirit in their place—that many new societies will be formed and conducted upon the free and liberal principles of the gospel; but to accelerate these things it is necessary that those who have rational views of christianity and possess its liberal spirit should become members of churches, or, where that is not practicable, form themselves into societies, that they may unite their exertions the more effectively in the promotion of every thing truly christian.—It would be wrong to wait until they see others every thing they wish them to be, for this is hardly to be expected in the present state; it should be remembered that the great master bore with the ignorance, weakness, and prejudices of his disciples, until by his instructions he gradually brought them to a better state of mind: in this we should imitate him.

Christ himself founded the first christian society by associating his disciples with him as a circle of friends, or a band of brothers—by teaching them that they were all brethren and fellow servants—and by commanding them to love one another as he had loved them. When the apostles had preached the gospel in any place they directed those who believed to unite as a brotherhood of love, or household of faith. In the apostolic age, it seems, wherever any number of persons believed on Christ a christian society was formed. Christianity is eminently calculated to form men for all the endearments of society, and to unite them together by the strongest ties, as its direct tendency is to call forth all the sympathies of the human heart, and to improve all the social feelings and virtues. The mind of a christian will more rapidly improve in the knowledge of truth, and in the exalted virtues and charities inculcated in the New Testament, in union with a christian society formed and conducted on liberal principles, than in an insulated state; because mutual exertions, free conversation, friendly controversy, &c. have a natural tendency to bring more truth to light than the single efforts of the strongest mind in a secluded state; and because it is natural for virtuous minds, and efforts, to be strengthened by coalition. Christians can best promote the cause of truth and love among men by their joint exertions; hence christian society is calculated to be a blessing to the world. Social worship, and the ordinances of the gospel, cannot be carried on without some degree of christian society; nor can the public ministry of the gospel well be maintained without the union and mutual efforts of Christians.

A christian society is a free, spontaneous association of individuals, who believe on the Lord Jesus Christ, and manifest a disposition to obey him—a company of persons

united together from inclination, by free choice, to walk together in love—a brotherhood in the gospel, among whom subsists an equality of rights, duties, and privileges, in all their religious concerns: it should be a band of fellow servants, who agree to own no master over conscience but Jesus Christ; to bow to no authority in their religious faith and practice but that of the Son of God; to admit no creed or standard of christian faith and worship but the New Testament; to leave every individual the full and free exercise of the right of private judgment without any retrenchment, or molestation; and to allow every person to be his own expositor of scripture, to speak his thoughts without hesitation or disguise, fully to act the part of one whom the Lord hath made free, and edify his brethren in the best manner he can. Such association of believers on Christ is a church of the living God, and is independent of all other religious associations; the persons who compose it having full power to determine, from the New Testament, how they ought to proceed in every case, to choose and appoint their own officers, to regulate their own affairs, without being accountable to any but the Lord: to whom, christians should ever remember, they are accountable in all things. It is immaterial of what number of persons such an association consists; two or three gathered together in the name of Christ constitute a church, and it may consist of thousands.

The bond of union among christians, in which they ought to embrace one another and have fellowship together, is christian charity, or the spirit of Christ, which is love; hence they are exhorted to keep the unity of the spirit in the bond of peace, to walk in love as Christ hath loved them, and to put on charity, which is the bond of perfectness. Where christian charity hath been wanting various other bonds have been devised to hold christians together in fellowship; but they have been, & ever will be, found insufficient. Creeds and systems, articles and confessions of faith, uniformity of opinion, and unscriptural terms of communion, all these have been tried, and found ineffectual to the production of unanimity of heart and affection, their tendency has been to destroy charity, the perfect bond, by being substituted in its place; but where charity, the bond of perfection, is maintained these flimsy substitutes are rendered totally unnecessary.—Charity is capable of producing unanimity of heart and affection, of making it consist with multiformity of opinion, and *this*, not uniformity of opinion; is what is essential to he union and peace of christians. Love is capable of uniting their souls together in the faith of Christ, and in obedience to him; of teaching them to weep, with those who weep, and rejoice with those who rejoice; to bear with each other's mistakes and defects, and to pursue those things which make for peace and mutual edification. The tendency of love is to prevent suspicions, evil surmisings, whisperings, backbitings, and evil speaking, the causes of discord among brethren; and to stifle wrath, anger malice, and personal resentment, in the very birth. The cause of so many evils in christian societies is the want of this perfect bond; this is capable of making us all truly useful & happy. Let us maintain and strengthen this bond by all possible means

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TO THE EDITOR OF THE HERALD OF SALVATION.

Dear Sir,—The various and discordant opinions, entertained on the subject of religion, at the present day, have induced me to offer the following for publication in your useful paper.

"*What is religion?*"—This question, tho' agitated ever since the law was given by Moses, (and how long before, I will not attempt to determine,) is admitted by all nations, as well savage as civilized, to be one of the utmost importance. So much so, that in the opinion of thousands, the eternal destiny of every son and daughter of Adam, depends on a correct understanding of its true meaning. Indeed so important has it been considered, that from the most remote antiquity, almost every nation of whose history we know any thing, has, as it should seem, by the universal consent of both governors and governed, set apart a class of men, whose particular duty, uniformly has been, to *instruct* the *rest*, in the true and proper meaning of the above question, here repeated;—*What is religion?*

This class of *men* (for they have never been any thing *more* than *men*,) thus set apart *by men*, for the instruction *of man*, has been designated by divers names and dignified titles; such as, *Priests*, *Bramins*, *Rabbis*, *Scribes*, *Doctors of the Law*, &c. and more recently, *Drs. of Divinity*, *Clergymen*, *Rev. D. D.'s* &c. &c. not to mention, *Popes*, *Bishops*, *Prelates*, *Curates*, Cardinals, Friars, &c. with which the pages of *church history* are literally crowded.

But, whatever name individuals of the class, may have assumed; or by whatever imposing titles they may have been dignified; their calling or vocation has been uniformly the same, (i. e.) to instruct mankind in *what religion consists*. And happy would it have

been, for the great mass of our race, if no moral distinction, between themselves, and their *spiritual teachers*, had ever been acknowledged, "save as *virtue* exalteth above *vice*."

No sooner however, were the distinctions of *Priest* and *people*, *Clergy* and *laity* well established, and the superiority of the former, acknowledged by the latter, than that system of teaching, which hitherto had been addressed to the *reason* of man, for the improvement of his moral condition, by directing his footsteps in the ways of well doing, and instructing him in the divine science of self-government, was abandoned; and the denunciations of the pulpit, the anathemas of *his holiness*, and the thunders of the vatican were substituted as the means of driving a sinful world, through fear of an imaginary endless hell, in a future state of being, into the kingdom of heaven and immortal glory.

The consequence long has been; that instead of "bearing testimony against every evil work," instead of guarding their flocks, like the faithful shepherd, or watching like the centinel at his post, and regulating the *walk* and *conversation* of those over whom they are set in the Lord, (as they say) the *minds* and *consciences* of men, have been and are watched as with an eye that never winks, and guarded with a vigilence that never tires—Instead of withdrawing from that brother who *walketh* disorderly; the orthodoxy of these truly blind guides, for more than 1300 years, has been, "withdraw thyself from that brother who *thinketh* disorderly.

JOHN.

(To be continued.)

THY TESTIMONIES ARE VERY SURE.

It is a wonderful phenomena that man should distrust the oath or word of God.—However strange it may appear such is the fact. The oath or even bare word of man, meets with a very gracious reception among men, while the immutable promises of the allwise and immaculate God, are distrusted and considered as of a very dubious character. How any man, who professes any acquaintance with the continued and allwise providence of God, can be led to the adoption of the above opinion, we cannot conceive. The history given us of the creation, is proof positive, that God's power is unlimited. The impartial distribution of the light of the sun, is evidence of his goodness. The perfect order and harmony which is observed by the countless planitary systems, in their majestic revolutions, admirably and plainly pourtray the infinity and perfection of *Deity's wisdom*. If man had no other evidence of God's immutability, than what is given him in his daily providence, we should think he would be satisfied. But when he has a revelation which expressly and explicitly declares that he is unchangeable, and still persists in declaring that his purposes will *not* be performed, we confess our surprise is greatly augmented.

The royal Psalmist evidently did not believe that God's promises or testimonies were mutable, nay, he, the rather, chose to declare, that his "testimonies were *very* sure." It seems proper to inquire "what are God's testimonies?" This the Apostle Peter has directly answered, in Acts 3. 21, he has told us that God by the mouth of all his *holy* prophets has *testified* of the "restitution of all things." God's testimony is sure. His *oath* is immutable, and yet, notwithstanding he has sworn to bless *all* the *nations*, *families* and kindreds of the earth with *all* spiritual blessings in *Christ Jesus*: There are many who have the hardihood to say that all will not be blessed in Jesus, nor benefited by him.

How infatuated must be the man who will set at deflance the oath of *God!* How presumptuous the creature, to suppose itself capable of defeating his omnipotent designs! How unbelieving is he who will not accredit the *solemn* (yea all his words are solemn) word of JEHOVAH! However astonishingly surprising it may appear, such is the fact, that many are constantly advancing the idea that man is capable of frustrating the plans of unerring wisdom. Reader you are earnestly entreated to beware how you *cavil* with God's holy word. You are sincerely solicited not to trifle with the oath of Jehovah. You are humbly advised to investigate the oracles of God with candour and attention. You are affectionately commended to God and the word of his grace, which is able to build you up in faith and holiness and fully pursuade you that God's *testimonies* are not only sure, but *very sure*; and that he has given his testimony in favor of the "restitution of all things."

ERASMUS.

For the Herald.

"UNION PRAYFR MEETINGS" No. 8

Mr. EDITOR,

I have already examined this subject, in relation to two of its peculiarities: and now present you with a review of the third qualification, for the privileges of an "Union Prayer Meeting." We are told that these *meetings* consist of those "who be-

lieve in the supreme divinity of our Lord Jesus Christ, the necessity of regeneration by the Holy Spirit, and that *our Salvation depends entirely on the merits of Christ's atonement.*" It is the clause in italics, viz. depending on the merits of Christ for Salvation that now requires consideratiou. This expression, like that on the subject of *regeneration*, was undoubtedly intended to convey the idea, to the pious New-England Almanack readers, that trinitarians alone, believe in Salvation through the merits of Christ.—Different opinions are entertained by different sects, of the doctrine of atonement.—But it is not believed that any deny the atonement; or expect Salvation, in any other way, than "through Christ and him crucified." By atonement, trinitarians in general, understand *satisfaction*; and by the atonement of Christ, satisfaction for the sins of the redeemed. And hence, the sufferings of Christ, are supposed to be *substituted* for the sufferings of such as shall receive Salvation. By the "merits of Christ's atonement" therefore, they mean the efficacy of his sufferings to satisfy divine justice; and thereby, to rescue the guilty from deserved punishment. Others contend, that atonement signifies *reconciliation*, that man only was unreconciled, and that God so far from being disaffected "was in Christ reconciling the world unto himself." By the atonement therefore, they understand the reconciliation of man; and by the "merits of Christ,s atonement," his merit, as the faithful servant of God, in publishing those truths which promote reconciliation. They see no other efficacy in his literal blood or sufferings, than the simple evidence of persevereing fortitude and sincerity, in the inculcation of the truths committed to him; and the performance of the duties which devolved on him, as the servant of God, and the Saviour of mankind. They believe him to be the only Saviour; as being the only and exclusive instrument of manifesting that doctrine, and those truths which are necessary to salvation. They view Christ worthy of constant gratitude for the benefits confered on man, through his ministry; and of reverence & honor for the faithfulness with which he performed every duty and the dignity with which he sealed his testimony and finished the labors of his mission. They feel that they have a right to claim the acknowledgment from the believers in a *vicarious* atonement, that they are christians; and mutual expectants of salvation through the "merits of Christ's atonement." They know that they have an equal right to the assumption of orthodoxy; and to denounce others who dissent from their views, as heretics and infidels. But they have never done this; and they view with unfeigned abhorrence, the unwearied efforts of trinitarians to stigmatize all who dissent from their dogmas, as cold moralists and destitute of christianity. It is this trait in the character of the "Union Prayer Meetings," that has rendered them worthy of remark; and it is a duty which we owe to ourselves, and to community, to detect and expose the aspersions, which the weak or unprincipled abettors of these meetings, are at unwearied pains to circulate. Those insinuations, that there is no religion—no faith in the scriptures—no reverence for Christ, and no practical piety among Unitarians and Universalists, are unblushingly made from the desk—whispered in the Social circle—read in most trinitarian productions, and are finally intruded at our fire-side in the form of an *Almanack*.

By this last expedient the sacred and last retreat of humility and peace, has been polluted with slander and abuse. The infant mind is thus corrupted by false impressions; and spurns the admonitions of a parent, or disregards his councils, if they but stand opposed to the doctrine of an almanack.—Parents look to these things, remember that the scriptures are given for the direction of your lives, and the instruction of your minds, search them, and by comparing their testimony with the doctrines of men, endeavor "to be wise unto salvation."!

MARCUS.

ANOTHER VICTIM.

Wilmington Jan. 7, 1829.

Suicide.—On Tuesday last, a young man by the name of Joshua Huss, who had been boarding in this borough for some time previous, put a period to his existence by cutting his own throat with a razor. For some days prior to the execution of the fatal deed, he had laboured under a mental depression, occasioned by having had an alarming dream, which had aroused his fears respecting a future state of existence, and some other causes. He had borne a good character while in our borough, and was we understand, a native of Lancaster County. It may be a gratification to his friends, to learn that his remains were interred in a manner corresponding with the character which he had borne.

Gospel Advocate.

THE HERALD OF SALVATION.

SATURDAY, MARCH, 8. 1828.

EXCOMMUNICATION.

The following correspondence, which preceded the excommunication of Mr. and Mrs. Pierce from the Presbyterian church in Adams, will show the manner in which Limitarians proceed against those who *offend* by believing *too much*. Occurrences of this kind have been very frequent in this part of the country within a few years. Probably not less than thirty similar cases can be produced, which have taken place in this county, within three years past—and if like causes produce like effects, we shall expect soon to be able to furnish the public with more instances of persons being excluded from church fellowship for believing in the universal goodness of God.

We deny the propriety of such proceedings, we honestly think them unscriptural—we respectfully call upon our Calvinistic and Arminian brethren to produce their authority to control the consciences of their fellow creatures—or to exclude a member from christian fellowship, merely for not believing the doctrine of the *Trinity* or *endless misery*—doctrines which the scriptures certainly do not even mention! We seriously suggest the propriety of desisting from this unauthorized practice of unmerciful excommunication, lest Calvinistic and Arminian churches should finally become an asylum for the most illiberal and bigoted of the human race.

It is true our brethren of limited faith in the protestant world do not equal Papists in the phraseology of their wrathful edicts of excommunication in cursing a man in all the members of his body and all the faculties of his soul; by all the hosts of heaven—by all that is holy; and even by the authority of the Almighty.—But if the excommunicated member should be banished from all spiritual enjoyment, and consigned to the quenchless flames of a changeless hell—language would fail to describe it—imagination could not paint it, and all human attempts to describe this scene of tremendous horror, would bear no more proportion to the dreadful reality, than the glimmering of a taper, to the concentrated light of the countless constellations of heaven! If Limitarians be correct in their opinions and practices relative to what a man should *believe*, community may as well relinquish at once all pretensions to LIBERTY OF CONSCIENCE. Sad indeed, would be the condition of mankind—sad indeed is their condition already, if they *must believe something*, or be damned—if they must inevitably be damned, should they believe *too much*; and what is worst of all, if they must leave it to OTHERS to *determine how much*. and *what* they shall *believe*!

Adams Feb. 19th 1822.

Mr. Levi Pierce and wife, members of the first Presbyterian Church in Adams.

Beloved,

I am under the painful necessity of informing you that the following charges have been presented to the session of this church against you.

1. Breach of covenant with God and this church, in neglecting its worship and ordinances for the space of two years or more, tho' within a distance in which you might have frquently attended, and this too when you have been repeatedly admonished of your duty. Witnesses, the members of this church.

2. Immoral conduct on the part of Mr. Pierce, or breach of the sabbath, in coming to this place on secular business on that holy day, and wholly neglecting public worship here on that day. Witnesses, Josiah Henman, Milton Beals.

3. Both of you embracing the most dangerous and fatal errors, even denying the essential Divinity of our Lord and Saviour Jesus Christ, and the future and eternal punishment of impenitent sinners. Witnesses, Josiah Henman and Samuel Bond. You are hereby required to meet the session of this church and answer to the same on Friday the first day of March next, at 1 o'clock P. M. at the Meeting-House in Adams. By order of the session.

GEO. W. GALE, Moderator.

P. S. March 7th.

This letter was not sent as expected, you will therefore meet the session the 20th of this month, at the same place.

GEO. W. GALE.

Henderson March, 14 1822.

Rev. Sir,

Your letter to me and Mrs. Pierce, of February 19, specifying certain charges against us, and citing us to appear before the Session of the church of which we are members, has been received, and is hereby acknowledged.

With due deference to you, sir, and to the members of the church, and in the exercise of that Heaven-born christian charity which never faileth, we desire to answer your charges in writing, which may prevent the necessity of our meeting the Session of the church as you require; if not, it is our desire that you should appoint another time

for our attendance as it will be inconvenient for us to attend on the twentieth of the present month.

Your first charge is breach of covenant, &c. To this charge we reply that when we entered into covenant, (we however never signed any covenant) with the church to walk with them in christian fellowship, it was in the *conscientious* discharge of our duty: But we did not suppose we should bind ourselves beyond the dictates of conscience—if we had, after carefully considering that in the worship of the church of which we were members, the character of our Heavenly Father is misrepresented by ascribing to him unmerciful and endless vengeance; and instead of hearing the words of '*eternal life*,' which the blessed Jesus pronounced, we heard the words of *eternal death* pronounced upon our fellow creatures the offspring of God and the objects of divine love: I say, if we had bound ourselves beyond the dictates of our consciences, we should have experienced a difficulty similar to that in which Herod was, when, after making a bad promise, he was obliged either to break his solemn promise, or do an unjustifiable action. See St. Mark, chap. 6.

We do not mean to say that it would be unjustifiable for us to attend meeting, for we have many times received much satisfaction in the worship of God with our brethren. but we mean to say that our obligation to attend public worship with the church has been, weakened by discovering absurdity, as we honestly think we have, in its doctrine.—In addition to this, it has generally been inconvenient for us to attend, on account of the distance at which we have lived from church.

We acknowledge that we have been admonished by our brethren, and we are willing to allow that such admonition was dictated by the best of motives: But we have already stated our reasons for not considering it our duty to regard such admonition.

Your second charge relates wholly to myself, in what you call a breach of the Sabbath and I am happy to observe that no charge of immorality is brought against my wife. Your words are "breach of the Sabbath, in coming to this place on secular business," &c.—to this charge I have to state, that the object of my journey was not to perform 'secular business' but an unexpected circumstance rendered it expedient for me to say a word, or make a very brief statement in relation to secular concerns; but of this matter, I believe the church has no information excepting what I voluntarily stated. I think it unbecoming the christian to disregard the sabbath, but I consider that the "Sabbath was made for man and not man for the Sabbath." When Christ was accused of sabbath breaking by the *ruler of the synagogue*, he answered, "Thou hypocrite doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering?" St. Luke, chap. 13. See also St. John, chap. 5.

Your third and I suppose most important charge is "embracing the most dangerous and fatal errors" &c. Surely, sir, you will be ready to labor candidly and diligently to point out *errors* so "dangerous and fatal"—surely you will not require us to take your unsupported statement in a case of such magnitude—we presume, sir, you will be ready to adopt with us the language of Isaiah "come now & let as reason together" on this subject. We can assure you that happiness is dear, and truth is desirable; and while we most fervently pray for light and truth, we honestly declare our full determination to labor to "prove all things and hold fast that which is good."

The essential divinity of Christ, we do not find expressed in the language of scripture, and we have often observed that the unscriptural creeds of human invention, to which it is considered a duty to subscribe, have laid a foundation for much difficulty and much uncharitable contention among those who might otherwise be united in the spirit of divine love.

To suppose that there is any thing *essentially* divine in Christ; something underived to him and eternal in him, supposes either that something essential to the divine Being suffered death, or that Christ did never die: to suppose that the Jews crucified the Almighty, is to us entirely inadmissible and absurd; we consider this not a mystery but a contradiction, for self-existence cannot die.

We fully believe in the divinity of Christ's mission for he says "my doctrine is not mine, but his that sent me." It will not remove this objection to say he speaks this of his human nature, for he never mentions two natures in himself but uniformly expresses his dependence upon the Almighty "his God and our God, his Father and our Father."

The only article of belief, we are able to find in the New-Testament is "I believe that Jesus Christ is the Son of God," this we religiously believe: and we have no idea how any being can be his own Son and his own Father, or how any Son can be as old as his Father.

With respect to "the future and eternal punishment of impenitent sinners," we admit that we do not find either this language

or this idea in the scriptures for all sinners have been *impenitent;* and if God hath "granted repentance" to some, and never will to others, will he not be infinitely *partial*, as well as infinitely cruel in tormenting to all eternity, those whom he would not save, and who could not save themselves? Christ came "to seek and to save that which was lost," and if even one of the lost children of Adam should be eternally lost, would the mission of Christ ever be perfected? Please to notice this question in particular.

You speak of "breach of covenant with God" &c. permit me to ask, if I and my wife are among the number whom "God out of his mere good pleasure from all eternity elected unto everlasting life," can we break the eternal covenant of God and place ourselves among the non-elect? The covenant of gospel grace, which man cannot break, is thus expressed in Holy writ, "in thee and in thy seed which is Christ, shall all families, all nations and all kindreds of the earth, be blessed with justification thro' faith." See Gen. 12. 18. 22. Acts 3 Gal. 3. Our obligations of obedience are increased by an increase of knowledge, as "the goodness of God leadeth to repentance," the more goodness we discover in him, the more are we excited to cheerful and hearty obedience. O how glorious is the thought, that "the Lord is good to all and his tender mercies over all his works!" In one letter we cannot say all we could wish: but we earnestly desire a reply.

"Wishing you grace mercy and peace," I am Sir, yours very respectfully.

L. H. PIERCE.

Rev. G. W. Gale.

Adams March 29th, 1822.

Mr. and Mrs. Pierce members of the First Presbyterian Church in Adams.

You are again cited hereby to appear before the session of this church to answer personally to certain charges which have been brought against you, both of which you have already been apprized in a former citation. The day appointed for your attendance is the 15th of next month at 1 o'clock, at the Meeting House in Adams. Yours,

GEO. W. GALE.

By order of session.

P. S. I received a letter from you and am very sorry to find that you are so unacquainted with the doctrines of the scripture and those too, which you have once publicly professed. I have reason to fear that you have been led astray by yielding to the temptations of the adversary, and by artful and wicked men who would pervert and destroy the pure gospel of God our Saviour.—I hope you will make this a serious subject of consideration, that you will repent and turn to God, so that sin may not be your eternal ruin. I hope you will attend at the time appointed, we shall be glad to see you; that the Lord may give you repentance to the acknowledgment of the truth, is the prayer of your friend. G. W. G.

Henderson, April 9th, 1822.

Rev. Sir,

I have received your letter of the 29th of March, again citing me and my wife to appear before the session of the church to answer *personally* to the same charges which were specified in your former letter. I regret Sir, that you have named the 15th of this month for our attendance: because my business will indispensably require my absence from home on that day, and probably for several days afterwards. There appears to be something peculiar in relation to this matter, we are again cited to appear *personally*, to answer to the very same charges which we have already answered in writing, and to which, (notwithstanding our earnest solicitation,) you have made no reply.

You just mention our letter and say you are "very sorry to find" us "so *unacquainted* with the doctrines of the scriptures" &c. but you neither point out a single particular in which we were wrong, nor do you make the least effort to *acquaint* us with those doctrines concerning which, you charge us with ignorance. Are you fully persuaded Sir, that in this particular, your conduct comports with the character of an affectionate Pastor, and a professed teacher of religion?

Your *fears* that we "have been led astray by the adversary and by artful and wicked men" &c. we consider to be altogether *groundless*, we believe we are in our right minds, and we wish to "speak the words of truth and soberness," and we assure you Sir, that we have *more* confidence in God and *less* confidence in "the *adversary*, than formerly. We feel confident that if "artful and wicked men *would* pervert and destroy the pure gospel of God our Saviour," if they had power, yet the gospel of *life*, *love*, *salvation* and *immortality;* being of God, cannot be overthrown by all the powers of *darkness* and *wickedness* united.

You say "I hope you will make this a serious subject of consideration, that you will *repent* and turn to God, so that sin may not be your eternal ruin." But Sir, we do not think that sin will be the *eternal* ruin of any; for the very plain reason stated in the 5th of Rom. "*where sin abounded, grace did*

much more abound" together with the last verse of the same chapter.

But Sir, of what do you hope we will *repent*? If I understand you, you *hope* we will *repent* of an *honest opinion!* Is it a crime to possess an honest opinion? Do you really hope we shall *repent* of the *awful crime* of believing that "the Lord is good to all, and his tender mercies are over all his works?" "With what measure ye mete, it shall be measured to you again." According to this rule, I might with equal propriety call upon you Sir, to *repent* of your *Calvinistic faith!* Let us endeavor to "do unto *others* as we would that they should do unto us."

We wish to meet with you as you require, *personally* to answer before you, if we can be favored with a time at which we can attend—but we apprehend that it would be of little use for us to meet the session of the church, if our verbal defence should be disposed of as our written defence has been.—We desire you to forgive every expression in this letter, (if any such there be) which may seem uncharitable, for we assure you nothing of the kind is designed. We should be happy soon to receive a reply.

Wishing you Sir, the indiscribable felicity of believing that the tender mercy of our God, includes not only yourself, but all mankind, I am dear Sir, with great respect your friend and brother.

L. H. PIERCE.

REV. G. W. GALE.

Adams, July 4th, 1822.

To Mr. Levi Pierce and wife.

I would inform you that the session of this church, have appointed Thursday, the 18th day of this month, to attend to your trial on the several charges heretofore brought against you of which you have had information.

You will please therefore, to attend at the Meeting-House in this place, at 2 o'clock on that day, to answer to said charges. If you should not appear, you will be censured for contumacy and your trials proceed as if you were here. By order of the session.

GEO. W. GALE, Moderator.

P. S. I received your letter in answer to the last citation. I would inform you that letters in such cases where persons are within a reasonable distance do not answer as a defence. We hope you will attend both of you. I intended to answer your letter in which you complain of my unfaithfulness as a pastor and other things in it, which is the reason I have not attended to your case before, but pressure of business and absence from home has prevented, and now I have no time at my command. Should you come up there will be an opportunity to examine the subject—and if I have been unfaithful as I think it very likely that I have, I shall have an opportunity of knowing how far, and I shall not be backward I hope in making confession to you, or to the Lord.

I hope you and I shall feel that God has appointed a day in which the world shall be judged in righteousness, and without repentance towards God and faith in the Lord Jesus Christ; we shall hear him say Depart ye cursed! Be assured that my prayer to the Lord is that you may be recovered out of the snare of the Devil into which you are fallen, and my best wishes are for your temporal and eternal welfare Yours.

GEO. W. GALE.

FOR THE HERALD OF SALVATION.

To the Rev. Mr. Souden of Lowville.

Rev'd Sir,

I had the pleasure, last Sabbath, of hearing two discourses from you at the Methodist Episcopal Church in this Village. With your remarks, in general, I was much edified; but, sir, there was a certain statement in your first discourse which I am unable to reconcile with scripture. You labored to show that eternal salvation is predicated upon conditional promises. As you challenged any one to produce one promise in the bible, that is not conditional, I avail myself of this opportunity to refer you to the following scripture promises, and I would thank you, sir, to point out the condition, or acknowledge your mistake.

Gen. 12. 3. "In thee SHALL ALL FAMILIES of the earth be blessed." Gen. 22. 18. "In thy seed SHALL ALL the NATIONS of the earth be blessed." Isa. 43. 25. I, even I, am he that blotteth out thy transgressions for mine own sake, and WILL not remember thy sins." Isa. 45. 23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and SHALL not return, that unto me every knee SHALL bow, every tongue SHALL swear. Surely SHALL say, in the Lord have I RIGHTEOUSNESS and strength." Psalm, 64. 9. "*ALL MEN SHALL* fear, and *SHALL* declare the work of God; for they *SHALL WISELY* consider of his doing." Dan. 7. 27. "ALL dominions SHALL serve and obey him" Math. 1, 21. "He SHALL save his people from their sins" John 6, 37 "ALL that the Father giveth me SHALL come to me" Acts 3. 25. In thy seed SHALL all the kindreds of the earth be blessed" Luke 3. 6. "All flesh SHALL see the salvation of God" Heb. 6. 8. 11 "All SHALL know me from the least to the greatest.

Watertown March 4th, 1823.

A HEARER.

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